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Olive Trees



WHAT
ARE THESE TWO
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2 CH 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. I: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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No. July, 1902. 7

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JULY, 1902.

7.

QUESTIONS OF THE HOUR.

GLORY OF CHRIST.*

Rev. D. C. Martin, D.D.

Ex. 33:18. "I beseech thee, show me thy glory." In this brief but comprehensive petition, Moses expresses his supreme desire, and I take it he speaks not only for himself, but for every Israelite indeed. Into this prayer he puts the yearning, pulsing, throbbing, panting, agonizing desire of his great soul. In it he breathes the longing desire of the patriot, the prophet, the Christian. If I were called upon to designate the one Divine expression, the one supreme purpose of the Church of which this court is representative, I would give it as my judgment that this is the text which most appropriately expresses her desire; her animating spirit, and purpose and prayer. Methinks I see the grand old scholar, statesman, poet, prophet, judge, standing before God, forgetful of all earthly honors, and pouring his enraptured soul into this one petition, "O, Jehovah, show me Thy glory." He had passed through the most splendid and honored court on earth. Egypt held the sceptre of the nations, and Moses was in the grand pageant that moved toward its throne. He had spurned its lofty honors that he might serve his God and the generation of his children. He had met Jehovah in the distant desert, and with un-

covered head and unsandaled feet had seen His holy presence and received the inspiration of his future life.

He had been God's vicegerent in the presence of Pharaoh, while Jehovah's ten judgments swept the land like as many tornadoes. He had seen the sea open his mouth to let Israel escape, and close to swallow Egypt's pride and power. He had seen the manna and the showers of flesh descend for Israel in the desert. He had seen the flinty rock burst into a living fountain under his wonder-working rod. He had heard the thunder, seen the light and felt the Divine thrill of Jehovah's presence, as Sinai trembled under the sculpturing of His fiery law. What wonder if such experiences had made the meek one bold. What wonder if such communion had lifted his desire far above common things. And as all but the glory had been revealed, he longs for what remains. A vision of Jehovah's glory.

What is glory? It is not in service, useful, meritorious, and necessary though it be. It is not in suffering, though by it a world be redeemed. The death of the Cross is still anathema. The teacher is the servant of his pupil. The daysman is the servant of his client. The substitute the servant of his principal. His victories bring benefits to others. Where, then, is the glory? It is in the exaltation: the crown, the throne, the royal robe, the palm, the sceptre, the triumph, the do-

* Sermon preached at the opening of Synod of Reformed Presbyterian Church, May, 1902.

minion. This Moses had not yet seen, but had longed to see. This we have not yet seen, but have longed to see. "We see not yet all things put under Him." But by faith we do see Jesus for the suffering of death crowned with glory and honor, from henceforth expecting until all His enemies shall be made the footstool of His feet. Moses had seen the power of Jehovah Jesus, but there is more behind the cloud than even the thunder and lightning and voice and hand reveal. "Thine is the kingdom, and the power, and the glory, forever. Amen."

It is the "beauty of God," by which the old Arabian swears. The glory of God in the heavens, though we see but parts of His ways. When Ezekiel saw in that wondrous vision, the great powers of the political world moving down the ages under the dominion of the four living creatures, and heard the roaring of the lion, and the raging of the bear, saw the patience of the ox, and the proud soaring of the eagle, and was filled with wonder and astonishment, above them all, supreme and serene, he saw exalted the glory of Jehovah. The throne above the sapphire pavement, and upon the throne the likeness of a man—the God-man, above upon it. The person on the throne is the same as the person described by John in his Patmos vision. Read Rev. 19:1. "After these things I heard a great voice of much people in heaven" (where they see things as they are, and as God sees them), "saying, Alleluia; Salvation and glory and honor and power unto Jehovah, our God. For true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of His servants at her hand. And again they said, Alleluia! And her smoke rose up forever and ever. And the four and twenty elders, and the four liv-

ing creatures fell down and worshipped God who sat on the throne, saying Amen; Alleluia! And a voice came out of the throne, saying, Praise our God, all ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to Him! for the marriage of the Lamb is come, and his wife hath made herself ready." And when her garments are white with the service of righteousness, the unity of Christ and His Church will appear as in a marriage, and the testimony of Jesus will be indeed the very inspiration of the gospel. The gospel will then no more be an emasculated message, as it is in many cases now. Out of Zion the sceptre of Jehovah's power shall be displayed, and in the midst of His enemies He shall be recognized as Sovereign. In the day when His Divine power is exerted, the multitudes shall gather unto Him, in holy beauty, and as the dew of the morning innumerable. Jesus shall call heaven and earth to witness that He may judge His people. Then the heavens shall reveal the majesty, and might, and love, and grace of the incarnate Word of God. Then shall Jehovah Jesus, clothed in the royal purple of His blood-dipped vesture, ride forth on His gospel-white horse conquering and to conquer. Then no longer shall He have a meager following. No longer shall He tread the winepress alone. The sacramental host shall on white horses gladly follow in His wake. By the sword of His mouth, the Holy Spirit going forth in Divine power and activity shall subdue His enemies as they see Him treading rebels in the winepress of Jehovah's wrath, and read upon His vesture and His thigh the insignia of His glory, "King of kings, and Lord of

lords!" See yon angel standing in the sun, that all worlds may behold him, and may hear his voice. He calls aloud to all the fowls that fly in all the heavens, "Come, gather yourselves to the supper of Almighty God. Your feast shall be the flesh of kings and captains and mighty men and horses" (the pride of armies), "and free and bond and small and great." The war clouds gather apace for the final conflict. And I saw the beast, and the kings of the earth, his allies, and their armies gathered together to make war against Him that sat upon the horse and against His army. The conflict deepens, host hurls itself against contending host. All hell is moved to meet Jehovah in the final conflict. He who has so long held the kingdoms of this world and the glory of them under his control, will not yield them up without a desperate struggle. See Jehovah Jesus on His white horse now riding forth conquering and to conquer. See the sword that gleams from His lips like ten thousand times ten thousand tongues of flame. See, wherever it strikes, whole squadrons fall, or fly, or yield. The armies of the aliens are swept from the field by the arm of His omnipotence. The last remnant yields to the sword of His mouth. Satan, the old serpent, the devil, is taken, bound and chained and imprisoned and locked in, that he may no more go forth to deceive the nations as has been his wont, until a thousand years shall be fulfilled. Then shall all earths, shrines and thrones before His footstool and His banner fall. "Then shall the glad slave in every clime lay down his broken chain, the tyrant lord his crown, the priest his book, the conqueror his wreath. And from the lips of truth one mighty breath shall like a whirlwind scatter in its breeze the whole dark pile of human mockeries; then shall the reign of Christ commence on earth, and, starting fresh, as from a sec-

ond birth, man in the sunshine of the world's new spring shall walk transparent, like some holy thing, and gladdened earth shall through her wide expanse bask in the glory of His countenance."

Prayed Moses, "I beseech thee, show me thy glory." And all Jehovah's goodness passed before him, and to him Jehovah's name was proclaimed; and his back parts; that which was and is to be was in vision seen, and as we follow on we learn it was the glory yet to be revealed. Following his lips we pray, "Thy kingdom come, Thy will be done in earth



D. C. MARTIN, D.D.

as it is in heaven," which is not two, but one petition. Christ's prophetic and priestly work were His humiliation, but His glory is in His crown and throne. Because He humbled Himself and became obedient unto death, even the cross. God hath, therefore, exalted Him on high and written His name above every name, that at the name of Jesus every knee in heaven, earth and hell must bow, and every tongue confess that Jesus Christ is Sovereign, that God the Father may be glorified in Him. It is the declared purpose of the Father to glorify His Son.

The voice that came from the excellent glory declared, "I have both glorified Thee and will glorify Thee again." The prayer of Christ is that this promise may be fulfilled. "And now, Father, glorify Thou me with the glory which I had with Thee before the world was." "And in His glory excellent let all His saints rejoice." The time is promised, and shall come, when those who claim His salvation shall not be ashamed, but shall delight to talk of the glory of His kingdom, and tell of His power. This is the prayer of one, than whom none ever stood nearer to God. In Him is a glory above the brightness of the sun.

O, Israel, walk thou in the light of the Lord! The honorable man is not satisfied that the favors should be all upon his side, between himself and his fellow man. The honorable Christian is not satisfied that all the favors should be on his side, and nothing for his Lord and Saviour. He unites with Jesus in the prayer, "Father, glorify Thy Son, that the Son may also glorify Thee."

Christian brethren, let us be assured we are enlisted in no uncertain cause. Our warfare is no doubtful conflict. Though we wrestle not only against flesh and blood and principalities and powers, and the blinded rulers of this world, and spiritual wickedness in high places, like the battle of Lookout Mountain, our battle is fought above the clouds. And to the God of Israel, the Captain of our salvation, the Mighty One who "rides forth prosperously in state, shall be ascribed the victory, and the honor and the glory, world without end. Amen."

The effort put forth by the friends of Christ in various communions, to secure an appropriate acknowledgment of the Divine government by our great nation, is moved by the desire to give to Jehovah by the sons of the mighty due glory and

power. It is the effort to secure the answer to the prayer of our text.

The movement for Christian citizenship is in the same direction, though rather feebly. Some have turned back, and others are looking back "faint-hearted" in the midst of the conflict. But God is marching on. "The fearful and the unbelieving" rank with "the abominable" in His sight; they have no place with Him. He shall not fall nor be discouraged until He set judgment in the earth, and the isles shall wait for His law. "And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it."

The Spirit teaches us to sing, "A handful of corn sown on the tops of the mountains shall shake with fruit as the cedars of Lebanon. His name shall endure forever; it shall outshine the sun. Men shall be blessed in Him; and all nations shall call Him blessed. Blessed be Jehovah, God, the God of Israel, Who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory. Amen and Amen." When and how shall this prayer be answered? We answer, When this gospel of the Kingdom is preached faithfully, fearlessly and to all the nations. But it must be a whole gospel, presenting Christ in all His offices, as Prophet, Priest and glorious King. Preach the word; it is Christ's Word. Offer salvation by the atoning blood, the blood of Christ. And proclaim Him the Son of God with all power in heaven and in earth. And when the Church of God in truth takes up the prayer of Moses, the man of God, and prays with her brains, prays with her heart, prays with her hands, and prays with her means, and prays with her might, then the heavens shall declare His righteousness and all men shall see His glory. Amen.

NEWS OF THE CHURCHES.

ABROAD.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

An examination of the report of the Board of Foreign Missions shows the work in the entire foreign field to be, in the main, in quite a satisfactory condition. The Board should be commended for the zeal and carefulness with which they have watched over the interests of the work, and the missionaries for their abounding and self-sacrificing labors. All the members of the Church should be urged to read and to study this report, so as to gain a clear and definite knowledge of the fields, the labors and the work that is being done.

There are a number of encouraging aspects of the work which call for special mention. Among these we notice the passing away of the hostile Russian influence, the increased attendance at the schools, the growth in the membership of the Church, and the manifest blessing of the Lord upon the labors of the missionaries. With a peculiar sense of gratitude to God we note that the first fruits have been gathered in the Mission at Tak Hing, China, and gladly take this as a promise by the Lord of the harvest, of a large ingathering in that great field already white to the harvest.

It is to be expected that an expanding work will have increasing needs, and the Church should consider, when planting a mission, that it is pledging itself to give with ever-increasing liberality as the work enlarges. Some of the pressing needs of the field which call for gifts of money should be noted. There is need of mission property owned by the Church in Asia Minor. The property now used for mis-

sion purposes in Mersina is owned by Mrs. Metheny. The attention of the Church should be called to this fact, and to the proposition of Mrs. Metheny to sell the property to the Church. We regret that circumstances do not seem to warrant us in making any recommendation at the present time, but may we not confidently look to men to whom the Lord has entrusted some of His silver and gold, to make voluntary contributions so that a fund may soon be gathered wherewith mission property may be secured?

The need of additional buildings for the Mission at Tak Hing, China, should also be noted, and the purpose of the Board to supply these buildings, not all at once, but as the funds will allow.

A number of acts of commendable liberality should receive special mention. Mr. Andrew Alexander, Chairman of the Board, in addition to all his other generous gifts, furnished the entire amount necessary to erect a home for Miss Edgar, so that she might be more conveniently located for supervising her work. Mrs. Alexander has given the full amount to replace the church which was destroyed by fire a year ago at Larnaca, Cyprus. The Third Philadelphia congregation agrees to pay the salary of Dr. Wright, who goes to the Mission in China. Doubtless there are individuals and congregations that will be stimulated by these worthy examples to similar acts of liberality.

Special attention should be called to the fact that there is urgent need for increasing the force of workers. Dr. R. J. Dodds is the only ordained missionary in the entire field of Asia Minor, and the retirement of Mr. Easson leaves the Cyprus field without an ordained missionary. The young people of the Church should hold

themselves in readiness to respond to the call of the Lord to enter these fields.

We recommend the following:

1. That we record our gratitude to God for the success that has attended the labors of our missionaries during the past year.

2. That we approve the purpose and plan of the Board with reference to increasing the missionary force, where it has been weakened, and furnishing missionary buildings as the funds will warrant.

3. That congregations and societies be encouraged to devise plans for the systematic study of missions.

4. That the resignation of Dr. J. C. McFeeters as a member of the Board of Foreign Missions be not accepted.

5. That R. M. Sommerville be heard in urging the claims of the foreign field.

R. C. WYLIE,
J. S. THOMPSON,
JOHN K. ROBB,
JAMES A. MCATEER,
J. B. DODDS,

Committee.

REPORT OF FOREIGN MISSION BOARD.

This is the age of missionary activity. Under the guidance and control of a good hope that this 20th century shall witness the conversion of the world, the Church of Jesus Christ is reaching out in every direction. The watchword of the hour is forward, and we, in common with other denominations, can discern steady advance. A seeming defeat now and then can no more delay ultimate victory than the momentary reflux of the waves can prevent the incoming tide from reaching high-water mark.

The work in SYRIA has been conducted with good results. It has had its discouraging features, but the Russian influence spoken of a year ago as threatening disaster to the schools has to a large ex-

tent passed away. The average attendance at the Latakia day school for boys was 45, nearly double that of the previous year, while many applicants for admission to the boarding department, not a few of them from localities where the densest ignorance prevails, had to be refused. It was a great trial to Miss Edgar, who has been entrusted with this branch of the work, and other members of the Mission, to send these lads back to their heathen homes to remain utter strangers to the light and regenerating power of the gospel. Forty-four boarders were received, of whom only eight have their home in Latakia. On her return from America last September, Miss Wylie resumed her place at the head of the girls' school, and has had ninety-five under her care, sixty of them boarders. These schools are nurseries for the little congregation in town, some of the pupils being admitted on profession of faith in Christ to the full privileges of the church every year.

There are other schools in the southern part of this field: at Tartos, where Licentiate Juraidiny reports an enrolled attendance of 110 pupils, who also attend Sabbath school and the preaching services, and in the mountain villages of that vicinity.

The Lord's Supper was administered at Tartos, Inkzik and Gunaimia, as well as Latakia, and twelve were received into the fellowship of the Church, making a present total of 197 native communicants. Mr. Stewart preaches in Latakia every Sabbath, except when he is visiting out-stations, and then service is conducted by Licentiate Salem Saleh. In case neither of them can be present, the brethren hold a social prayer meeting. When Mr. C. A. Dodds has a little more experience in the use of Arabic, he will be able to occupy the pulpit, and there need only be an oe-

casual interruption of the preaching service.

In last report reference was made to the partial destruction of the house at Bahamra. The American Consul after visiting the place presented the matter to the Governor of Latakia, and subsequently the authorities at Beirut, "and finally succeeded in having orders issued for the protection of the property and the dismissal of the chief of the mounted police who headed the party that committed the trespass." At this village there is an evangelist located who preaches every Sabbath, and during the week visits other localities in the mountains. But here, as elsewhere among the Nusairia, the movements of the missionaries are under the constant espionage of the Turkish authorities. A few months ago the Board requested the Syrian Mission to consider whether it might not be a good plan for C. A. Dodds to make his home in the mountains among the pagan Nusairia. But in their opinion and for very satisfactory reasons, such a step would be unwise at the present time. "He can," however, in the language of their official reply, "make a trial of work among the Nusairia by means of tours of from one to two weeks each, and in the course of a few years spent in such work we will be able to decide intelligently whether it would be advisable for him to take up his residence at Bahamra." In any event, our representatives in that field must devise some plan by which we can more fully discharge the obligation, sacred and imperative, that the Lord has laid on us to evangelize that pagan race.

In Suadia Center the work is not without tokens of the Divine favor. The annual statement of the Mission lays emphasis on two points that are full of promise: A Bible class of over one hundred women meets with Miss Cunning-

ham every week for special instruction, and this in the face of priestly prohibition, and "there are many indications that the word is taking effect." The other point is the increased attendance upon the preaching of the gospel, and this is "of special note, because that during the visit of the Greek Patriarch, which occurred a little over a year ago, he enjoined the people of his charge to stay away entirely from both the school and the religious services." Mr. Dodds also holds meetings during the week in private houses for the exposition of the word and prayer. The Lord's Supper was administered in November, and five, including one girl from the Nusairia, have been added to the membership of the church, making twenty-three communicants.

The girls' school reports eighteen boarders and thirty day pupils, and the native teacher is specially commended as "most diligent in training the girls in Bible knowledge and in Christian living"—"her example a source of help and strength to us all." In the boys' school there are twenty-five boarders, of whom eighteen are Fellaheen and nineteen day pupils.

The annual statement from ASIA MINOR is a most interesting paper. With the exception of Tarsus, where the people seem hard to reach, and consequently the licentiate, "though exceptionally gentle and patient, often feels much disheartened," the work seems to be in a most promising, not to say flourishing, condition. In Mersina, with an estimated Arabic-speaking population of 10,000, there are two schools in successful operation, one for boys with 140 pupils, half of them boarders, in charge of Miss McNaughton, and the other for girls, with 100 pupils, half of them boarders, in charge of Miss Sterrett. These missionaries hold laborious positions, but are sustained and stimulated in their labors by the progress

of the children in their religious studies and by seeing some of them decide for Christ and bravely enroll themselves among His people every year.

In this city, an important commercial seaport and the gateway to all places of importance on the Cilician plains, the gospel has been regularly preached in the Mission chapel. Frequent visits have been made to Nusairia villages, and the sacraments have been dispensed at all the outstations. Within two years thirty-two have been added to the church on confession of faith, making a present membership of eighty-eight communicants.

Mr. Dodds thus describes the outlook in Adana and the Auba: "Three years ago there was not a communicant in Adana. In the spring of 1900 we were able to report six. Now there are twenty. Of these, six are direct fruit of work done in Mersina, not in Adana. Three of the twenty are Syrians, the rest are Kurds, and we are beginning to hope that we shall soon have the joy of seeing some of the Nusairia added to the number of the believers in Adana.

"All who have been converted at first regarded us with disfavor and distrust. They had, however, the Berean readiness to search the Scriptures to see what ground we had for what we hold. They have grown to love the Bible, and wherever they are scattered in the summer, they carry it with them. Formerly they hardly knew what the Bible was. It is this delight in the Word of God and earnestness in its use that gives us hope for the Adana church.

"The name Auba signifies cluster. It is part of the suburbs of Adana. It has reference to the cluster of Nusairia gardens and hamlets there. We may estimate its population at not less than 2,000, although it has no definite limits. Our evangelist, a very simple man, is in their

midst, like the lad of old with his two barley loaves and a few small fishes. The Lord placed him there, and in employing him we are simply trying to follow the Divine guidance."

Minor details and incidents need not be inserted here, as they have either appeared already in the columns of the missionary monthly, or will be published in connection with this report.

This statement from Mr. Dodds is stronger than any direct appeal that he could make for help. He is alone in that large field, and on his life, humanly speaking, depends the life of the Mission. He should have an associate, and it is hoped that what he says will be to some young man the call of the Redeemer to consecrate himself to this service.

It may not be known to the Church that it owns no property in this field. During his life the late Dr. David Metheny erected buildings for residence and mission purposes, and the Board rents from Mrs. Metheny the rooms needed for school work in Mersina. Recently she offered to sell this property to the Church for \$17,000, the estimated value recorded in the U. S. Consulate being over \$21,000. Her offer "includes the whole lot fenced and unfenced, and all the buildings, except that set apart for hospital use," which she wishes to give to the Church, "to be used, when a physician is sent to that field and the funds will permit, for hospital purposes." The reply of the Board was that, owing to the present condition of the finances, it could not recommend the purchase. At the same time, it is due to Mrs. Metheny to lay the matter before Synod that her formal offer, with schedule of the property, may go to the Committee on Foreign Missions for consideration.

The CYPRUS Mission has been conducted under very disheartening circumstances. The statistics show nineteen com-

municants, but do not indicate whether any were added during the year. Mr. Easson and his two assistants availed themselves of every opportunity to preach the gospel. The colporteurs visited 86 villages and all the cities except Papho, sold 286 Bibles, New Testaments and portions in eleven different languages, read the Word of God to 1,213 persons, and talked about the way of salvation through Jesus Christ to 6,376; and these men testify that the people, as a rule, listened to the reading and explanation of the gospel with manifest delight. Dr. Moore, in addition to his other work, has printed for free circulation 148,608 pages of tracts. That these agencies are bringing the truth to bear in quickening power on individuals and communities is seen in the bitter hostility of both Greek and Armenian priests.

A stone building, to replace the chapel burned a year ago, is in course of erection at Larnaca. The whole expense is borne by Mrs. Andrew Alexander, from her share in the estate of the late Elder David Torrens, her brother, who was greatly interested in the work on the island, and the building is to be known as the "David Torrens Memorial." The Mission house on the same lot, erected a few years ago, is, through the liberality of Mr. and Mrs. Easson, entirely free of debt. It cost over \$2,105, but only \$1,341 were received from the American Church. The rest came from other sources, including a donation of \$100 from Mr. and Mrs. Easson, and, on leaving the island, another offering of \$165, balance of rent paid in advance to the fall of 1904.

It is with deep regret that the Board has to announce the retirement of Mr. Easson, owing to the failing health of himself and wife. Nor will Mr. Robert Clarke, who was appointed to that field, and whose evangelistic spirit and popular

talents seemed to qualify for service there, be sent out, as the Board has been advised by competent medical authority that he would not be able to stand the climate and arduous labors required of him. The licentiates of the Church are asked to consider the pressing claims of this Mission. It offers a pleasant home in a healthy locality, a new chapel, abounding toil, open doors in every direction, and the very kind of opposition that should inspire to strenuous effort.

The medical department both in Syria and in Cyprus is proving the value of this form of work as an evangelistic agency. Dr. Balph writes: "There have been few of those who have received medical care who have not heard something of spiritual truth as well. In addition to our own efforts in that direction, native help has been used to present the truth to those who have come to us for treatment. Not only at the regular clinics, but wherever we have gone among the villages, we have attempted to use every opportunity for the sowing of the good seed." He reports 1,150 professional visits and 130 clinics, with an average attendance of forty persons. Speaking of the hospital, he says: "One hundred and seven cases have been treated during the year. * * * Not only have we been gratified by the greater success attending the use of the means for the relief of disease in the hospital as compared with outside practice, but we have rejoiced at the opportunity thus given to bring the truth to bear more fully upon our patients. Besides the regular worship morning and evening, a part of each day is given to this work, and a special service is held every Sabbath evening." Dr. Moore reports two clinics a week, with an average attendance of forty-five persons, and adds: "Ever since the chapel was burned we have had no success in reaching the Greek except through the clinics. But

with all opposition, we have good audiences at the clinics, and very often five or six come who do not ask for medicine, and who seem to have come simply to hear the gospel."

In these three fields, constituting what is known as the Syrian Mission, there are at present 327 native communicants, added since last report 49, including those not returned in the statistics of Tarsus Mission for 1901. This shows a net increase of 24. There are 1,192 adherents, counting baptized members, inquirers and persons who wait with some measure of regularity on the ministry of the Word, and there are also 715 children under daily religious instruction, of whom 267 are in boarding schools, where they enjoy all the advantages of careful home training. The foreign working force consists of five ordained ministers, two physicians who are ruling elders, and six single women, and they have in their employment and acting under their constant supervision one native ordained preacher, five licentiates, nine evangelists and colporteurs, four Bible women, fourteen male and seven female teachers.

At the request of the Syrian Commission, the Board endorses its action asking Synod to make an appropriation for a new edition of the Arabic Psalter without music, \$250 being the estimate of the Beirut Press for 2,000 unbound sheets, the cost of binding, as occasion requires, to come out of the annual allowance for books.

The work in CHINA is awaking great interest in the Church, and pressing its claims for liberal support. Soon after the last meeting of Synod Dr. J. Maude George, whose application was accompanied with the highest testimonials, was appointed to that field as medical missionary. She and Miss Jennie B. Torrence went out with Rev. A. I. Robb and family on their return to Tak Hing

Chau in the autumn of 1901. They are now busily engaged in acquiring the Chinese language, and Dr. George is having more demands for medical service than she can readily meet. More recently the Board appointed Rev. J. K. Robb and Dr. James M. Wright, and arrangements will be made for their departure in September of this year. At the request of Third Philadelphia, Dr. Wright has been assigned to represent that congregation in the foreign field, and they have agreed to pay his salary.

This increase in the working force calls for more accommodation. Mr. Robb thinks that the Mission at Tak Hing will require another dwelling house, a chapel, a hospital and a school building. These are not all expected at once, nor even in the immediate future. But he says: "We have over two acres of ground here, and would like to plan the buildings and their locations with these four in mind. * * * Another dwelling for two families is a present need, as newcomers require the best possible conditions during the period of acclimatization. * * * Such a house could not be built now for less than \$4,000 in gold, and \$1,000 will be needed for a chapel."

Sabbath, March 16, 1902, will be memorable in the history of Tak Hing Mission as the day that the first convert, Yau Sin Hing, seventy-five years of age, was baptized and received into the fellowship of the Church.

Attention is called to the Treasurer's report, which shows a balance of over \$4,000 to the credit of the Chinese Mission, but the current account of the Syrian Mission still overdrawn at the close of the fiscal year more than \$13,000. Every one will be glad to notice that the offerings from congregations were nearly \$1,500, or, adding the contribution of Sabbath schools and missionary societies, nearly

\$2,000 more than those of the previous year, and consequently the total receipts were sufficient to meet all expenditures. But that debt ought to be wiped out.

At the first meeting of the Board after last Synod the new members, Revs. W. M. George and I. A. Blackwood, with Elders Robert McNeill and J. J. Mackeown, appeared and took their seats. Dr. J. C. McPeters has offered his resignation, as he feels unable to attend the meetings, but the Board, without a dissenting voice, requests Synod not to accept the resignation.

Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE, *Cor. Sec.*

EXTRACTS FROM THE ANNUAL STATEMENTS OF THE MISSIONS.

These details, not embodied in the report to Synod, are published here for the information of the Church:

SYRIA.—* * * Day by day the good seed of the Word has been sown, carefully, diligently and prayerfully, with faith in the promise, "So shall My word be that goeth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We know that some seeds fell by the wayside, some upon stony places, and some among thorns; we also know that some fell on good ground and will yet bring forth fruit, some a hundred fold, some sixty fold, and some thirty fold.

We wish to mention, with thanks, that we have received the gift of ten pounds sterling from the Turkish Aid Society, and the gift of three pounds' worth of books from the Religious Tract Society. The Mission force has been complete since September.

Mr. Dodds, our new missionary, has been busy with the Arabic; he is now able

to pray and speak in the Arabic prayer meetings, has preached in the hospital, and has spoken to the people when on tours with the other missionaries, and makes social visits, engaging in conversation.

* * * The people have been very friendly, but the opposition to Protestant teaching among the other sects, and the opposition to the dissemination of the religion of Jesus among the Ansairia, still continue. The places where the most effort has been put forth have been in the city of Latakia, and the villages of Gendaria, Gunaimia, Inkzik, Bahamra, Soda, Melkey and Tartos. The means used have been the public preaching of the Word, the social prayer meeting, visiting from house to house, the Sabbath schools and the medical work.

* * * The additions to the membership were, one by profession, in Tartos, and in Latakia ten by profession, and one by profession and baptism. Eight native children have been baptized, and Mary Letitia Dodds. We have lost two members by death, and have certified three to Suadia. * * * The chapel bell at Latakia has every Sabbath morning given no uncertain sound calling the people to worship. * * * Sabbath school is held every Sabbath morning preceding the preaching service, with the same number of teachers and pupils, and the same interest as in former years. Dr. Balph superintended the Sabbath school in Miss Wylie's absence, but she has again taken charge of it since her return. The teachers meet on Wednesday evening for the study of the lesson; these meetings are usually conducted by Mr. Stewart; in his absence by Miss Wylie. There is prayer meeting in Arabic on Thursday evenings in the chapel, and the missionaries hold prayer meetings in their homes on Friday evenings in their own sweet mother

tongue; these meetings are most strengthening and precious to them. Arabic prayer meetings were held during the week of prayer, when we felt oftentimes the presence of the Spirit, after which we enjoyed a solemn delightful communion season. Before the communion, Mr. Stewart, accompanied by Dr. Balph and Mr. Dodds, attended to family visitation.

As heretofore, our Bible reader, Ishoe Shamma, visits from house to house, and talks and reads wherever he can get a hearing. The missionaries all try to make social visits, and to visit the sick and mourning. The wives of the missionaries have special opportunities for work of this kind, and all do what they can, each in her own way.

At the closing of the boys' school in July there was one graduate. On Miss Wylie's return, in September, Miss Edgar again took up the work in this school. Mr. Stewart had already received applications for admission sufficient to fill up all vacancies, and when the time came to open school there were so many applicants that it was a difficult matter to turn them away; the more so because many were from villages where the boys have no opportunity to learn. Forty-four boys were received, and school opened at the usual time—the middle of September. * * * The work of the school has been carried on as heretofore. The boys have their own prayer meeting on Sabbath morning before Sabbath school; the regular catechism class in the afternoon, and the evening review of Psalms and Bible verses learned during the week, and also of the sermon preached that day. A class of four will finish the course of study this year, three of whom have confessed Christ, and united with His people. At the communion season several wished to profess their faith, only two of whom were accepted, the others being so young it was

thought best for them to wait until another time. The house for the lady in charge of the boys' school was begun May 9, 1901, and was occupied Nov. 8. This addition was due to the generosity of the Chairman of the Board, Mr. A. Alexander, who has the thanks, not only of the Mission, but of the whole Church, for not this alone, but for his many timely gifts. May he realize that "There is that scattereth and yet increaseth."

The opening of the girls' school was delayed two weeks on account of not being able to secure teachers. We have only had two young women and one man employed this year. * * * The course of study and the religious exercises, daily and on Sabbath, are much the same as in the boys' school. The friends of the children who come to see them on Thursday afternoons listen very attentively to the Bible lesson given them at that time. Seven girls from the boarding school united with the Church at the communion in January. Three finished the course of study at the close of the school last summer.

Meetings are held at Gendaria nearly every Sabbath, either by Mr. Stewart, Dr. Balph, Licentiate Salem Saleh, or the brethren themselves. Two of the young people that united with the Church in Latakia at the last communion are from this village—children of Protestant parents.

We have more members at Gunaimia than in any other place in the field; but they have not grown, either in numbers, in grace, or in knowledge of the Lord Jesus, during the year as we had hoped. They are very ignorant, and exceedingly poor, and with the exception that teacher Najib Haddad, from the boys' school, was sent to labor with them during the summer vacation, they have not had a leader; and they need shepherding. Their oldest member, Tadoor Kasanji, died a few months ago.

An evangelist is employed at Bahamra

who lives there and holds a service every Sabbath, and visits the surrounding villages during the week. Raheel Daoud belonged to this station; she died last December, in the hope of eternal life. Our last report contained an account of an attempt to wreck the Mission house here, doors and windows being broken in and partially destroyed. When Consul Ravnald visited Latakia he went out to Bahamra to inspect the condition of affairs, and he also visited Eldainy. He presented the matter of the Bahamra house to the Governor of Latakia, and after his return, to the Beirut authorities also, and finally succeeded in having orders sent to the Government here to take all necessary steps for the protection of the Bahamra property. He also secured the dismissal of the chief of the mounted police, who headed the party that committed the trespass. But the Government showed no disposition to pay for the damages done. The house was repaired by the Mission, and has since been visited a number of times by the missionaries, and services held in it without any molestation. But here and elsewhere among the Ansairia close watch is kept over our movements, in order that no schools may be opened among them.

There is a large school in Soda, but the school in Melkey has been closed for want of a suitable teacher since last September. The people are very anxious for a school, and listen attentively to the explanation of Scripture. Licentiate Juraidini still labors at Tartos; there are also three other workers employed there. There are 110 pupils, with an average attendance of ninety-five. The pupils and others attend Sabbath school and preaching services; the prayer meetings on Sabbath afternoon and Thursday evening are also well attended. Licentiate Juraidini writes: "We have hearers enough, we only lack the

outpouring of the Holy Spirit; pray that it may be given."

MATTIE R. WYLIE.

Opportunities for medical work have been practically unlimited. We have attempted to use these opportunities as far as possible to promote both the physical and spiritual good of those with whom we come in contact. * * *

During the year ten villages have been visited, a few of them several times. One hundred and thirty clinics have been held, with an average attendance of about forty persons each; 1,150 visits have been made, aside from the attendance given the families of missionaries or the pupils of the boarding schools; 5,649 piasters have been received for these services, and 4,834 piasters from the sale of medicines, making a total of 10,483 piasters, or about \$375.

The work done in the hospital during the year has been the most satisfactory of any since its inception. Profiting by the experiences of the past and the improvements that we have been able to make from time to time, more and better work has been done than in any of the preceding years. The help employed has been the same as before. Miss Dodds, as matron, has personally supervised the nursing, general caretaking, and culinary department, and has kept the accounts connected with the work. Two native nurses have been employed, one of whom gives part of her time to Bible reading and religious instruction among the patients. One hundred and seven cases have been treated during the year, with three deaths. A few patients have been discharged without being benefited, but nearly all have been partially or entirely relieved of their diseases. The amount received from patients for board has been 1,130 piasters, or \$40.35. * * * A great many of our patients have shown

considerable interest in Bible reading, and the religious instruction given. Results have not been what we have desired, but little by little the seed is being sown, with faith in the Spirit's power to make it to bear fruit to His honor and glory.

J. M. BALPH.

The year 1901-2 in Suadia has had events in common with other years. It has also had its features of individuality that warrant special mention.

* * * The girls are taught reading, writing and arithmetic, and sewing and fancy work. They have memorized the Shorter Catechism, the Seeker's Guide, many Psalms and chapters of Holy Writ. The little girls, quite unknown to us until lately, have had a prayer meeting among themselves. The older ones have a Christian Endeavor Society.

* * * There has been daily visiting and reading by the Bible woman, who finds ready access to all classes. Also there has been a Bible reading at the tri-weekly clinics, in which all sorts and conditions have received attention. The Sabbath school has been well attended by young and old. At present there are six teachers and an average attendance of ninety, with many more very often. The International Lessons are used, and are studied every day in the day schools.

* * * The gospel has been preached as seemed suited to the times and circumstances. * * * Besides the morning and afternoon gospel services every Sabbath in the chapel, there have been many evening meetings in private houses where the Word has been read and expounded by your missionary, and prayer has been made. In rare instances is there any opposition to our doctrines. But this is one of the most discouraging features of our work—the ready assent to all that is said, while the same evil life is lived by the people. The signs of awakened con-

sciences are very meager. However, it is ours to "hammer" away, believing that the Word is "like a hammer that breaketh the rock in pieces."—Jer. 23:29. * * * The mid-week prayer meeting has been well attended by all who have been near enough, with one exception.

The contributions for the year have been good. Those of the Sabbath school have been sent to the Jewish Mission of Philadelphia, while those of the preaching services have been sent to China Mission. These contributions have amounted to the wages of an ordinary laborer for over sixteen days per native member. There is a tacit understanding that the missionaries give in the collections only as the native members contribute.

The boys' school has been an improvement over the last few years. * * * As a means of preventing their boys from attending our school, the Greeks have opened three schools in as many localities in the valley for their boys, thereby withdrawing quite a number from our schools. Notwithstanding, the daily attendance has been more regular this year than formerly. * * * The two oldest boys in the school have had three years in the Laṭakia school. These are now studying here, and each one teaches a few classes of younger pupils. Thus they are being trained as teachers. Both are members of the Church, and this is their native place. They are both of the Ansairia people.

M. CUNNINGHAM.

J. BOGGS DODDS.

ASIA MINOR.—* * * We have the work of four stations to report, namely, Adana, Auba, Mersina and Tarsus. In three of these the work is exclusively evangelistic. In the fourth, Mersina, it is also educational. It is but fair to say, however, that more or less of the beneficial results of the educational work at Mersina extend to the other stations, and even to

regions beyond, so that results are not to be judged as indicative of what may be reaped without educational seed sowing.

* * * We preach here every year to many people from Antioch, Suadia, Alexandretta, Latakia, Beirut and Alexandria, and to persons from Harpoot, Bagdad, Mosul and Mardin. One has to reflect but a moment on such a statement to perceive how remarkable is the providence which has placed so important a post in the hands of the Covenanter Church; and how great are her responsibilities with reference to it. The fact that thousands of the Nusairia of Syria also spend the summer months on the Cilician plain in connection with the harvesting and other agricultural interests of Cilicia, seeking only the meat which perisheth with the using, but who may here be fed with that meat which endureth unto eternal life, should not lessen our interest in Mersina, as it certainly greatly increases our responsibility for the manner in which we hold it.

* * * In both Adana and Auba an evangelist resides and labors. In Adana we find a population of upwards of 15,000 Nusairia pagans, and possibly 500 families of Arabic-speaking "Kurds," as they are generally styled. Our efforts are always bearing on the former, but chiefly successful among the latter. If one may venture a prediction with reference to what God designs, we might almost affirm that God intends to use these Kurds as instruments in the conversion of the Nusairia of Cilicia. * * *

The spirit of the Adana church is love-ly. They are poor in this world's goods. The accommodations we have been able to afford them could not possibly be more uninviting, or even repellent. The room we rent is in the midst of a Nusairia district, in a filthy neighborhood, in winter almost inaccessible. We have no chairs, not even a bench or a table. In all our

gatherings we sit on the floor. But the Holy Spirit often delights to do His work amid surroundings the most unfavorable, that all the glory may redound to Himself. * * *

At the last communion held in Adana our landlord, his wife and son, a promising lad of about thirteen years of age, attended our meetings. The boy has been educated in the Moslem school, and is full of their superstitions. The woman is more noble than most of the Nusairia women. The man is intelligent and apparently earnest. For two years we have been working to draw them within the gospel net. For two years we have had the boy pursuing a course of Christian reading; yet never before could we get any of that people to come into one of our meetings. These, while present, seemed earnest and interested—whether their interest will continue remains to be seen. A more interesting character was an older man, a bricklayer, who served as a soldier nine years in Yemen. For two years we have been acquainted with him and have been trying to get him interested in the gospel, but we could never get him into one of our meetings. At the communion he was present at every meeting except on Sabbath day. At first he listened politely, and then he listened attentively, and then he grew deeply interested, and asked many questions of deep significance and importance. He afterwards accompanied us on a tour of Auba and Koochook Auba, and was really very helpful to us, as we trust we also were to him. On his return he requested us to hold one more meeting for his special advantage. At its close also he asked our prayers on his behalf, that he might be taught of God and brought to a full knowledge of the truth. His case seems to us not only hopeful, but most remarkable. * * *

* * * There are two classes of Nu-

sairia in the Auba, one favorable to our evangelist and glad to hear him read the gospel and explain it to them. The other considerably unfriendly. He has had about 100 under a considerable degree of instruction. In the winter he reads to them in his home. He has a Bible class almost every day. In several different places also he has friends who send for him to read to groups of their friends. In the summer he attends them from field to field, reading for them while they rest. Groups of them send him word, saying, "We will be in such a place to-morrow, please come and read for us." It is not clear that their purpose is other than entertainment and instruction, without sense of their spiritual need. Of this, perhaps, we cannot, however, judge. We have a hope that one prominent, and unusually intelligent and gentlemanly Sheikh among them is an exception. He sends for our evangelist regularly to visit him and bring his book, and always has a number of persons, from five to thirty, gathered to hear the gospel read.

In Tarsus the work has been under the care of our faithful licentiate, Yusuf Leibnany. There is not much of an encouraging nature to report. * * * Two persons were added to the Church there by profession of faith during the year. There has, however, been depletion by death and by removal from Tarsus, till the result is a net decrease of ten in the membership of Tarsus congregation. One of the members that died was a man of very amiable and sympathetic disposition, universally beloved among those who knew him. He died in a well while searching for a lost child, whom, it was feared, might have fallen into it. Another also was a mild and childlike person. Both were converted when about sixty years of age, and had been only two or three years in the Church. We have, at least temporarily, dis-

continued Bible woman's work in Tarsus.

* * * A lady who has buried several children, in visiting the boys' school in Mersina, and passing from class to class, said to Miss McNaughton, "What joy there must be in heaven at the sight of so many boys gathered into a Christian school in Mersina!" Religious instruction is made our chief aim. The Bible holds the foremost place. Psalms and the Shorter Catechism, with and without proofs, are memorized; and instruction is given in the *Seeker's Guide*—a most valuable help in Bible study. Instruction in reading, writing, geography, grammar, arithmetic, composition, physiology and physics has also had due attention. Three teachers have given valuable assistance to Miss McNaughton. An effort is made to give the boys some training in mending their clothes, and other useful lines of work, to teach them self-reliance and independence. There has been a run of fevers, sore eyes, mumps and influenza in the school, but no deaths.

In the girls' school three teachers have been employed. One man and a young woman who has given several years of faithful service to the Mission in connection with this school, and another woman who has been at various times in the Mission's employ. The first teacher has not, however, been employed quite full time. * * * In each school seven different races are represented. In each school two interesting prayer meetings have been regularly conducted. Examinations have shown gratifying progress, especially in religious studies. From each school there was an accession of five to the membership of the Church, also an accession of one former pupil in the girls' school. A number of other girls desired to unite with the Church, but were opposed by their parents, and decided to wait in hope of afterwards gaining their consent.

Throughout the year there was no dangerous illness in the girls' school.

The Sabbath school was carried on by Miss Sterrett throughout the summer vacation, average attendance thirty. Statistics show attendance throughout school year, average, 150; classes, 10: Prayer meetings and preaching services have been regularly conducted, as heretofore, in the Mission chapel. The week of prayer was observed as usual, and throughout the year as many evangelistic services as practicable have been conducted wherever there seemed to be a favorable opportunity. The attendance upon these evangelistic services was considerably less than in former years, the reason undiscovered. * * * We were affected by an unusual mortality during the summer, both in Tarsus and Mersina. Eight times we were called to follow the mortal remains of our friends to their last resting place; fourteen times in two years.

We regret that we have as yet no medical department to report since the resignation of Dr. S. A. S. Metheny from the Mission. A petition has been forwarded for his return, signed by representative people of all classes. Very great gratitude is due to Dr. S. Badeer, a Covenanter physician at present residing in Mersina, for kind attention to the missionaries during illness, and to the schools, as also to a great many poor people, more or less dependent on the missionaries. Also we should mention the kindness of Dr. Boa, our neighbor, who gave free attendance last summer, previous to the arrival of Dr. Badeer, to quite a number of our poor friends, who were absolutely dependent on our care. He is a French citizen of Greek orthodox faith.

R. J. DODDS.

CYPRUS.—No year since we have been in Cyprus has been so disheartening as the past. In five more days it will have been

one year since our chapel was burned. God has raised up a friend who has restored the building, and we trust He will strengthen our hands so that His work will be restored to even greater promise.

* * * The opposition of the Greek priests and fanatics is one of the hindrances that we must always expect, but it is in itself an encouragement, as it shows that the old serpent feels that he must stir himself. * * *

In planning our new church we have made a point of making it suitable for the Sabbath school work. * * *

* * * In Kyrenia a priest is urging the women to burn the Bibles and gospels if their husbands bring them home. In some of the villages the chief would furnish a room for the colporteurs and invite the people to come and hear the Word of God; in other places a place to sleep was denied them, and then they would go to the nearest police stations and spend the night there.

The work in Nicosia, like that in Larnaca, has met with much opposition. The Bishop of the Armenian Church has done his worst. Of five members, all have left the island.

The native pastor, Harritune Sarkisian, reports that he has preached during the year fifty-three sermons, and that the average was about twenty-two present, and the Sabbath school averaged twelve. There were forty-eight prayer meetings held, with an average attendance of eleven. As usual, he has done some visiting from house to house, and had many talks with Turks, Armenians and with Greeks who have asked him many questions. * * *

One other little worker is our press. During the last year we have printed 27,082 tracts, 148,608 pages; total expense for year, \$48; new type bought, \$35; balance, \$13. Thus our tracts cost us about 50 cents per 1,000. These tracts, as well

as others sent us by the London Tract Society, are distributed freely by our colporteurs, as well as by ourselves. And I think they are a power for good.

For this work we need a little help. The press account is about \$30 in debt, and any one who thinks it worth 50 cents per 1,000 to distribute tracts in Cyprus can have it done by sending us a small sum to buy paper. We have ink.

W. M. MOORE.

AT HOME.

REPORT OF COMMITTEE ON HOME MISSIONS.

Your Committee would respectfully report: Three papers have been referred to us:

1. Report of the Central Board of Missions.
2. Report of the Mission Conference.
3. Report of the Mission to the Jews.

The work of superintending, fostering and directing the affairs of the home missions of the Church is no easy task; neither is it, at the present time, the least important. Through our home missions alone can we expect the extension and enlargement of our beloved Zion in this land. Only as we are enlarged and strengthened at home can we expect to enlarge and extend our work in foreign fields.

The reports show that there are more than thirty congregations and mission stations under the fostering care of Synod. Several of these are in strategic points; for example, in St. John, N. B.; Chicago, St. Louis, Kansas City, Topeka, Denver and Seattle. It is important that the congregations organized in these great cities shall be established and maintained, that they may become centers of influence for the enlightenment of the communities round about, with reference to the great principles for which, as a Church, we con-

tend. The great need in the Domestic Mission field, next to the infilling of the Holy Spirit, is the means successfully to prosecute the work. Notwithstanding this lack, the work of the past year is not wanting in encouragement. Much good seed has been sown; some fruit has been gathered in.

With reference to the Domestic Mission field, we recommend:

1. That in view of the deficit in the Treasury of this fund and the fact that the salaries of the missionaries are not fully paid, involving hardships to a greater or less extent, pastors, elders and deacons be urged to make strenuous efforts to raise the full appropriations to this fund.

2. That congregations and mission stations be reminded that if they desire to receive aid from the Domestic Mission funds, they must report quarterly to the clerks of their respective Presbyteries as to the work done; and that clerks of Presbyteries be instructed to take the necessary steps to secure their reports in time to forward them to the Central Board before the meetings at which distribution of funds is made.

3. That Synod accede to the request of the Central Board of Missions, and that the fiscal quarters commence with July, October, January and April.

With reference to the Southern Missions we recommend:

1. That Synod has heard with gratification the reports from this field; that we recognize the fidelity of Rev. J. G. Reed and his co-laborers in instructing those committed to their care, not only in the things which will fit for usefulness in this life, but also in storing their minds with Divine truth, which is able to make wise unto salvation.

2. That in view of the fact that our laborers in this field are not comfortably

housed, and that Mr. Reed has been commissioned by the Central Board of Missions to raise the means to provide a commodious habitation, we commend him to the liberality of the Church.

The Indian Mission deserves special notice. We recommend:

1. That we record our gratitude to God that the health of our missionary in Cache Creek Mission, so sadly broken one year ago, has been so fully restored that he has been able to resume his work with vigor and that he is in our midst to-day.

2. That the thanks of Synod be extended to those through whose benefactions a hospital has been provided for the sick and other improvements made, and especially to the women of Pittsburg Presbyterian Society, who have paid the salary of the missionary from the inception of the work.

The work of the Chinese Mission in Oakland, Cal., has been prosecuted amid discouragements during the year. Our missionary, Mrs. N. R. Johnston, resigned at the end of last year and withdrew from the field.

We recommend that in view of the fact that no suitable person, who is a member of the Reformed Presbyterian Church, has been found in Oakland to take the place, the recommendation of the Central Board of Missions be approved, the Mission discontinued, and the funds for this Mission distributed according to the Gregg bequest.

The report from the Jewish Mission indicates tribulations and trials on the one hand, on the other hand hard work and encouragement. This Mission is to be congratulated on having entered a new and commodious home free of debt. We recommend this Mission to the continued sympathy and support of the Church.

In closing our report, we recommend that the Central Board of Missions and

the Secretary of the Committee on the Jewish Mission be heard in urging the claims of the respective missions under their care.

Respectfully submitted,

C. D. TRUMBULL,

J. REN. WYLIE,

R. C. MONTGOMERY,

H. O'NEILL,

W. T. ANDERSON,

Committee.

REPORT OF THE CENTRAL BOARD OF MISSIONS.

The meetings of the Board have been held regularly and have been well attended. Work has been prosecuted in the different fields without interruption, and with some degree of success.

Domestic Mission.—\$8,055 were appropriated by Synod at its last meeting from the Domestic Mission Fund to aid weak congregations. Twenty-five per cent. of the appropriation of the Synod of 1900 remained unpaid, making a total of \$10,355. The receipts were \$7,744.44; expenditures \$8,049.18, leaving a deficit of \$304.74. In addition to this, \$1,826.25 for the last quarter of the present year are due, making a total of \$2,130.99. The attention of Synod is called to the condition of this fund and the necessity that an effort be made at once to raise the entire amount needed to make up the present deficit and pay the laborers for services already rendered.

After the above was written a check for \$1,000 for this fund was received from a generous friend, whose name is withheld. This enables the Board to pay fifty per cent. of the fourth quarter of the year.

In view of the condition of the Treasury, the Board did not feel justified in incurring the expense necessary to send an agent to visit the Southern States and determine the advisability

of inaugurating work among the whites of these States.

The Board has endeavored to carry out Synod's directions with reference to the quarterly distribution of the appropriations, but has not been able to do so successfully on account of the failure of some of the clerks of Presbyteries to make reports of work done. We recommend that our fiscal year begin hereafter on July 1, distribution to be made at our meetings in October, January, April and July.

Balance	\$47.10
Receipts—	
From congregations	4,827.38
Dividends	2,869.96
	<hr/>
	\$7,744.44
Expenditures	8,049.18
	<hr/>
	\$304.74

We ask for this Mission \$6,000.

Southern Mission.—The teaching force this year is the same as last, except that Miss Brown took the place of Miss Lena Beattie, who, on account of ill health, was not able to resume the work. Mr. Reed, as superintendent, has entire charge. He is assisted by Miss Margaret McCartney, assistant superintendent; Miss Lizzie Brown, Miss Blanche George, Miss Sophia Kingston, Miss Lillian Hobbie, Miss May Beattie and Mrs. G. M. Simms, all of whom have been reappointed for another year. Mrs. Kate Wilhite, Miss Tillie Fitzpatrick, Mrs. Kynett, Mrs. Kingston and Miss Hattie Foster have been employed, when needed, as assistants.

The school opened on Monday, Sept. 30, with an attendance of over 300, and closed on May 21. The total enrollment was 543; average attendance, 353.

The course of instruction was the same as during the preceding year. An effort is now being made to effect a change by which it will be better adapted to the

needs of the pupils and more in accordance with modern methods.

Mrs. Reed continued her instruction in vocal music, and with encouraging success. A half hour was given once a week to each room. No extra charge was made to the pupils. In addition to this, Mrs. Reed has a mandolin club, which meets once a week, and about a dozen private pupils on the piano.

A sewing class has also been organized, of which she has charge. A machine was purchased with funds especially contributed for that purpose. The class consists of both girls and boys. They take quite an interest in the instruction given. Mr. Reed thinks it practicable to establish an industrial department for both boys and girls. This he believes to be much needed.

The religious training of the scholars is not neglected. There are chapel exercises every morning for about twenty minutes, consisting of singing Psalms, reading Scripture, with short explanations or exhortations, and prayer. In the different rooms the first twenty minutes of each half day are spent in committing Bible verses, and questions in Brown's and the Westminster Shorter Catechisms. The portions committed during the week are recited in concert in the prayer meeting hour on Thursday mornings, each class rising in succession. One hundred and thirty-seven thousand six hundred and twenty-one questions and Bible verses have been committed during the year. The pupils are required to attend either the Sabbath school on Sabbath morning or the Bible class in the afternoon. The average attendance is 121 in the former and 179 in the latter, or a total of 300.

The income from tuition this year is thus far \$661.90. Contributions for other purposes, much of it for poor children, amounted to \$85.45. Commissions on

books and school supplies to between \$50 and \$60, and sale of articles to \$44. From this fund have been paid for salaries, \$576.40, coal bill \$77, as also the other items of expense. Liberal contributions of clothing, books, papers, toys, Bibles, Testaments, etc., have been received from a number of congregations. These have proved of great advantage to the Mission.

Mr. Reed in his report bears testimony to the good work done by the teachers. "The year in school," he adds, "has been most gratifyingly free from disturbances and difficult cases of discipline, and that I attribute largely to the wisdom and patience of the teachers."

Pleasant Grove.—In addition to the winter school, which lasted six months, Mr. Pickens had a summer school for two months. In the former the enrollment was fifty-three, and average attendance twenty-two; in the latter twenty-five and nineteen. The total number of questions and Bible verses committed, 19,146. The Sabbath school is well attended. Four of the scholars united with the Church this spring.

Valley Creek.—Miss Hattie Foster, who is in charge here, is a graduate of Knox Academy. She afterwards took a two-years' course in Talladega Academy, and holds a State certificate for teaching. Of her work as a teacher and her business management, Mr. Reed speaks in high terms. "Her school room," he writes, "is a model of neatness." The amount collected by her for tuition was \$71, about one-sixth of her salary. The enrollment was thirty-seven; average attendance, twenty-eight; total number of Bible verses and questions committed, 6,104. "The interest in the community has been growing and is seen in the increasing attendance upon the Sabbath services." Mr. Reed preaches here once a month to an audience largely of children.

The Congregation.—Mr. Kingston is still stated supply. Preaching services have been held twice each Sabbath during the school year, and once each Sabbath during the summer. The congregation will report a decrease this year. This is the result of a careful purging of the roll.

The congregation is doing well financially. There is a small indebtedness of \$50, which will no doubt soon be raised. The total contributions for the year amount to about \$450.

A commission of Illinois Presbytery, consisting of Revs. J. C. French, G. W. Benn and Elder John E. Wilson, of Bethel, visited the congregation. The Lord's Supper was dispensed when they were there. Their visit, as also that of Dr. and Mrs. H. H. George, who remained about two weeks, proved very helpful to the Mission. The workers were also cheered by short calls from Elder James Torrence, of St. Louis, and Mr. R. G. Reed, of the United Miami Congregation.

The building now occupied by the Mission force is not large enough for their accommodation. Mr. Reed has been authorized to canvass the Church for funds with which to make needed changes or erect a new building, as may be determined. The amount of money needed for this purpose will not be less than \$1,500.

Balance	\$149.88
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Receipts—

From congregations, etc.....	3,696.55
From dividends	680.64
From bequests and other sources.	141.00
	<hr/>
	\$4,668.07
Expenditures, etc.	4,574.30
	<hr/>
Balance	\$93.77

We ask for this Mission \$5,000.

Indian Mission.—Mr. Carithers, who, on account of ill health, was obliged to take a vacation at the close of the school

term last year, did not return to the Mission until Oct. 2. We are glad to be able to state that his health has entirely recovered, and that he has exercised supervision over the Mission during the year without interruption. During his absence the work was carried on under the direction of Rev. J. R. W. Stevenson.

The school opened at the usual time and closed on May 12. The enrollment during the year was fifty-five—twenty-seven boys and twenty-eight girls. The attendance was as large as could be accommodated.

The following books were read and explained to the children during the year: "Useful Animals," "Bible Natural History," "My Mother's Bible Stories," "Story of the Gospel," "Uncle Tom's Cabin," "Poor Henry," "Beautiful Joe," "Black Beauty," "Bessie and Henry" and "Titus." Lessons were given from Woods' Natural History and Temperance Instruction was given throughout the year.

There were memorized 13,317 questions and Bible verses.

There was considerable sickness, mainly la grippe, and following that pneumonia. One of the members of the congregation and two of the children died during the year. One of the latter, a little Apache girl, had a very triumphant death. Neither she nor any of her relatives belonged to the Church. The children had been taken from the school and died at the homes of their parents.

Sabbath school for the children in the school and also for those Indians who come to the Mission was held regularly, and since the whites came in, another was organized for them. Sabbath service was kept up at the Mission, and also at the Apache camp the entire year, and for part of the time at Mt. Scott.

The white immigration brought with it many temptations to the Indians, and while the attitude of the latter to the Mis-

sion has never been better, still numbers of them are being overcome by the temptations to which they are exposed, such as gambling, drinking, etc. To counteract the hurtful influences now at work will require the force of the Mission to be kept up to its highest efficiency.

The Lord's Supper was dispensed once during the year. Four Indians were received by profession and one white by certificate. Kansas Presbytery will hold its next meeting at the Mission in November, when the Lord's Supper will be dispensed, and, if the way is clear, a congregation organized.

A number of changes have been made in the Mission force during the year. Mr. and Mrs. Humphreys resigned, their resignation taking effect Dec. 1, 1901. Rev. Mr. and Mrs. Stevenson and Mr. Logan, who had taken the place of Mr. Humphreys, remained till the close of the school year, when their connection with the work ceased. Mr. Carithers writes in warm terms of the deep interest manifested in the Mission by these brethren, and of the regret their resignation occasioned. During the smallpox epidemic Mrs. Dr. Humphreys rendered invaluable service. Mrs. Logan's health did not permit her to remain in so warm a climate. Mr. Stevenson left to take charge of the congregation of Lake Reno, to which he had been called. The present force consists of Rev. W. W. Carithers, superintendent; Miss Alice Carithers, field matron; Mr. McAulis and daughter, and Miss Mary Wilson.

Some needed repairs have been made on the Mission buildings. The hospital is now under roof, and, it is expected, will be completed this summer. It is built of stone and very substantial. When completed, it will supply a long-felt want. Enough money is on hand, or has been promised, to meet the entire cost.

The expenses of the Mission have been increased on account of the Government having issued an order at the time of the opening of the school that no subsistence should be given to the children in Mission schools.

Control has been secured of a section of land from the Indians for two years and the use of another allotment, the length of time not specified. The graveyard, consisting of eighty acres, has also been given to the Mission for its use. All this has necessitated the building of eight and one-half miles of fence, which was done with no money outlay. The relations between the Board and Mission force continue, as they have always been, of the most cordial character. Mr. Carithers, in referring to this, adds: "I am convinced that this is an important factor in the success of any mission work done under the direction of a board."

The Woman's Presbyterian Society of Pittsburg Presbytery continues to manifest the same deep interest in the Mission it has from the first. Its annual contribution of \$1,000, which is about one-fourth of the entire receipts this year, very materially aids in the carrying on of the work.

Receipts	\$3,967.78
From bequests	5.00
From dividends	71.25
	—————
	\$4,044.03
Balance overdrawn	443.36
Expenditures	4,456.57
	—————
	\$4,899.93

We ask for this Mission \$5,000.

Chinese Home Mission.—Mrs. Johnston, assisted by her daughter, Miss Grace Johnston, continued in charge of the Mission until the close of the year. Her removal to the East necessitated a change, and Mrs. Boreland, who had previously su-

perintended the work, but was necessitated to give it up, was appointed in her place. She has had oversight since January, and has given entire satisfaction. She is assisted by Mr. Geo. Hanmore.

The largest enrollment any one month was twenty-one; the average attendance was nearly twelve. The interest in the Mission is increasing. Five of the scholars, members of the Church, who had returned nearly two years previous to China, have come back. Their visit home did not weaken their attachment to the faith they had embraced. They are now in regular attendance at the Mission.

It is but proper to add that during the time of their connection with the work in Oakland Mr. and Mrs. Johnston ever evinced a warm interest in it. They were unwearied in their efforts to promote its success.

With reference to the future of this Mission, the Board recommends to Synod its discontinuance and the distribution of the funds in accordance with the Gregg bequest.

Balance	\$205.06
Receipts—	
From congregations	555.38
From dividends	468.97
	—————
	\$1,229.41
Expenditures	725.45
Balance	\$503.96

Jewish Mission.—The monthly remittance has been forwarded regularly to the treasurer of the Mission in Philadelphia.

Balance	\$173.15
Receipts—	
Congregation, etc.	946.37
	—————
	\$1,119.52
Expenditures	1,080.00
Balance	\$39.52

Respectfully submitted,

J. W. SPROULL, *Chairman.*

A. W. COULTER, *Sec.*

W. J. COLEMAN, *Cor. Sec.*

MONOGRAPHS.

A VISIT TO THE SOUTHERN MISSION.

On Monday night, May 5, in the city of Selma, Ala., there was a reception given by the members of Selma congregation to the representatives of the Church in the North. There was music, there were refreshments, there was speech-making, there were all the accessories which usually accompany a pleasant and refined social gathering. The arrangements in taste and completeness were all that could be desired by the most critical. At the close some little tokens of regard were presented to each one of the guests by the pastor of the congregation in words as apt and graceful as one could hear anywhere upon a similar occasion.

The three persons so favored were members of a commission of Illinois Presbytery, under whose care the Selma congregation is. And to at least one of those present the occasion brought vividly to mind the fact that this was not the first commission sent to the South by the *Covenanter Church of America*. One hundred years before, at the beginning of the nineteenth century, Rev. James McKinney and Rev. S. B. Wylie had been sent to the South to officially declare to the members of the Church residing there that they must not hold slaves. That the Church of the Covenanters, standing, as she always had, for the two great principles of the Rights of God and the Rights of Man, could not and would not countenance such an unholy thing as slavery, and so, from that day to this, there has been this great cause of rejoicing to the members of the old church, that she has not permitted in her communion a slaveholder, or one who in any way trafficked

in the bodies of men—a record that no other church can show.

And there came also to the mind the fact that when war arose over that very question of slavery, that the little *Covenanter Church* gave freely of her men and means to uphold the cause of the right, perhaps more in proportion to membership than any other church in America.

And so the members of the commission were proud to stand in that assemblage as representatives of the Church of the *Covenanter*, and to receive in her name the grateful thanksgiving of the race whose liberty, by the blessing of God, has now been won.

And one other thought came vividly to mind as we stood in that assemblage of colored people. And that was, that the Church in the North, whose representatives we were, had taken steps at a very early period to institute work among the colored people, through which they might be delivered, not only from the shackles of slavery, but also from the bondage of sin. The din of war was yet resounding through the land when men were sent forth to investigate the field, and to found, if possible, a mission among the freedmen. Of those efforts, difficult as they were at the first, but always made in faith and in hope, the *Southern Mission at Selma* is the fruit. A congregation of eighty-eight members, with a pastor of their own race, educated in Geneva College; a school of over four hundred pupils, with five teachers sent from the North, and three colored ones, and a minister of the Northern Church acting as superintendent—those are the visible results of the work that has been done. As to the results that are not visible, the education and enlightenment that have been provided for many

eager minds, the impressions that have been made upon many softened hearts, the souls translated into the Kingdom of God's dear Son, those God alone knows, and it is sufficient that He knows. As for us, when we see how great changes have been accomplished in such a short space of time, we can only exclaim: "What hath God wrought!" and give the thanks unto Him.

The members of the commission sent by Illinois Presbytery were Rev. J. C. French, of Oakdale; Elder John Wilson, of Sparta, and Rev. G. W. Benn, of Staunton. One of the two purposes for which they were sent was to assist in holding a communion in the Selma congregation, of which the Rev. Solomon Kingston is stated supply. This event occurred on Sabbath, May 4. The commission arrived in Selma on the Thursday preceding, and that evening Mr. Benn preached the first sermon. On Friday morning Mr. French preached the Fast Day sermon, and that same evening he explained the Terms of Communion, and the tokens were distributed. Mr. Benn conducted the service on Sabbath morning, explaining the Psalm and preaching the action sermon. The communion services proper were on Sabbath afternoon. Mr. French explained the words of institution and conducted the debarring service. Mr. Kingston distributed the elements; Mr. Benn gave the Table address, and Mr. Reed made the thanksgiving prayer. In the evening Mr. French preached the final sermon.

The sacramental services as a whole were exceedingly impressive and somewhat unique. It is not often that the members of Selma congregation have the presence of any brethren from the North, the communion services being conducted almost always by Mr. Kingston and the superintendent. It was a little remarkable that the Sabbath school lesson of that

day should contain an inspired account of a commission that was sent out in apostolic times; the coming of Barnabas and Paul to Antioch, and of the fact that when they came, "and had seen the grace of God, they were glad, and exhorted them all that with purpose of heart they would cleave unto the Lord." It was the privilege of this commission to go to Selma and to see there the evidences of the grace of God, and truly they were glad. When we gathered round the Table of the Lord with those brethren, who, though of a different race, are worshipping the same Lord and Master; and when we thought of the trials through which many of them had come, and of the fact that now they are rejoicing in that glorious liberty wherewith Christ has made His people free, and are looking forward to the time when by His grace we shall all meet around the Lord's Table in Heaven, it was hard to restrain the emotions.

The other purpose for which the members of the commission were sent was to examine the congregation, in the name of the Presbytery. Illinois Presbytery is making a practice now of officially examining every congregation within whose bounds its meeting is held. Since the whole Presbytery could not go to Selma the commission was instructed to perform this duty instead. This was done on Monday evening. Rev. J. C. French examined the pastor, Rev. G. W. Benn the session, and Elder Torrence, of St. Louis, the Board of Deacons. Mr. Wilson, of Sparta, was taken sick on Monday, and was not able to attend this meeting, as he earnestly desired to do. The examination as a whole was cordially sustained, and the condition of the congregation pronounced satisfactory. Though, as in every congregation, there are some things that require oversight and correction, yet the members of the commission were made to

feel that the brethren in Selma are earnestly endeavoring to do the will of God in the difficult field in which they are placed, and to prove true to the principles and practices of the Covenanter Church. There were ten members received into the Church during the communion season—five adults, three young people, and two little girls—and on Sabbath seven were baptized, one of them being a little child. Thus outward evidence is not lacking that progress is being made.

It was our privilege to see a good deal also of the school and its work during our visit. On Monday we visited every one of the eight rooms, and heard recitations and singing in each. That was a treat indeed. It is intensely interesting to watch the little colored children, so alert and so keen. We could not but admire the skill of the teachers in dealing with them. And when we came to the higher rooms, we had a practical illustration of the kind of work that is being done by Knox Academy. Two of the seniors kindly gave for us their orations that are to be spoken at the commencement exercises this year, and in ability they were fully equal to the average performance of the kind that one hears from the high school graduates of the North. Our Church has been very fortunate indeed in having men so well fitted to direct the work and to superintend things as Prof. R. J. McIsaacs and Prof. J. G. Reed. And she owes a good deal to the faithful teachers who have labored and are laboring there so earnestly amid great difficulties.

The customary weekly exercises that are held in the chapel on Thursday were put off till Friday for our benefit. And to hear and witness those was the greatest privilege of all. It is impossible to describe it all to one who has not seen for himself. But two or three impressions stamp themselves vividly upon one's

memory. One is the beauty of the music. The colored people can sing; that is well known; and to hear four or five hundred of their voices united in the songs of Zion is something that a person can never forget. No one who has heard will ever say again that you can't have good congregational singing without an organ. It is another fortunate thing that we have among our corps of workers at Selma so excellent a musical instructor as Mrs. Reed. She has an excellent class to work with, and she knows how to do it.

The committing and reciting of Bible verses and of catechism questions and answers by all of the pupils of the school is simply remarkable. One is forced to the conclusion that colored children far exceed the whites in their capabilities in this respect. To hear the pupils of each room, one room after the other, rise and in well-trained concert repeat both questions and answers from the catechisms and follow this by reciting verses from the Bible, and to keep it up without a slip for the space of five or ten minutes—why, it was sufficient to make ministers of the gospel wish that they had such a command of Scripture and of catechism. Every room of the school devotes a certain portion of every day to this work, and it is a part of the work in which the pupils take great interest, we were informed. Certainly much good seed is being sown in this way.

Our friends in the South took good care that we had plenty of opportunity to address the colored people. On Friday Mr. Benn addressed the pupils of Knox Academy in chapel assembled, and Mr. Wilson also added a few words. On Monday morning Mr. French made an address to the same audience. Tuesday morning Mr. Kingston took us to visit Clarke School, a public school for the colored people under the authority of the State, and the Baptist University, an in-

stitution of higher learning, which grants a college degree. Mr. French and Mr. Benn spoke at both of these places, and the audiences at all were as attentive and courteous and interesting to address as one could find anywhere.

A visit such as this naturally suggests many thoughts as to the present condition of the colored race, the peculiar fitness of the Covenanter Church as an agency to work among them, and the results produced by the recent acts of disfranchisement against the negro, but this article is already too long. One thing ought, however, to be said in justice to the teachers in our Mission before we conclude. When a school teacher in the North has finished her day's work with sixty, seventy, eighty or ninety pupils (if she has as many as these teachers do), she naturally likes to have a room of her own to rest and to do her home work in. Our teachers in the South have no place for rest or privacy. The superintendent and his family and the five teachers live in one small house; and those five teachers have three rooms to live and work and sleep in. When the Church asks of them such sacrifices as all workers among the colored people have to make, she certainly owes them a comfortable place of residence. And another thing that ought to be mentioned is this: All educators of the colored people, and all workers among them, agree that the first thing needed to be taught the negro is the lesson of industry and thrift. And the members of this commission returned from their visit with the decided opinion that every possible aid ought to be given Mr. Reed in the effort he wishes to make to establish an industrial department in our school at Selma.

So far as is known, this was the first commission sent to visit our Selma congregation. The members of it make this

suggestion, that the congregation ought to be brought into closer touch with the Church in the North, if possible. By the visits of friends to the South, by having Rev. Mr. Kingston speak to our congregations in the North, and by the assistance of ministerial brethren at their communions, much can be done. Mr. Kingston said touchingly, when introducing us at the Baptist University, that he sometimes felt lonely because he is the only colored minister in our denomination. We ought to make him feel by our interest and our prayers that he is not alone.

We who had the pleasure of going to the Southern Mission at this time esteem it one of the rare privileges of our lives. We received the kindest of treatment at the hands of our friends, both white and colored, and we saw something of the way in which the Master's Kingdom is being extended through the labors of His servants. We went, we saw the grace of God, and we were glad.

G. W. BENN.

Staunton, Ill.

SYSTEMATIC BENEFICENCE.*

I. *Why give of our means to God?*

1. Because He requires it.—Deut. 16:17; Lev. 27:30-32; 2d Cor., chapters 7, 8 and 9.

2. Because of His exceeding precious promises to those who give.—Prov. 3:10; Mal. 3:10; Luke 6:38; 2d Cor., 9:8-11; Phil. 4:19.

3. Because giving is a grace.—2d Cor. 8:1, 8. Whether we shall make a practice of giving is no more an open question than whether we shall pray or believe.

4. Because it is in the line of common honesty.—Mal. 3:8. The silver and gold are the Lord's. We are but the stewards of His gifts.

* Adopted by Reformed Presbyterian Synod, June, 1902.

5. Because it is a fruitful source of happiness.—Acts 20:35.

“That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can
thank,
Creation’s blot, creation’s blank.”

6. Because it is a means of getting.—Psa. 37:3; Prov. 11:24, 25; Isa. 58:11.

7. Because it is the noblest end of money-making.—Eph. 4:28.

“But for one end are riches worth your care:

To make humanity the minister
Of bounteous Providence.”

8. Because God’s Kingdom needs it. We are accustomed to pray, “Thy kingdom come.” God’s kingdom will come whenever we really want it to come. Our gifts are the token of our sincerity. Our money will answer our prayer.

9. Because it is following the example of our Lord. He was the greatest of all givers. He gave His time, physical and intellectual strength, personal endowments, life, Himself. Loving to give, He freely gave us all. Are gold and frankincense and myrrh too precious to lay before Him? Is ointment of spikenard too costly to anoint His feet—the feet that were shod with the sandals of salvation and pierced with the nails that retribution forged for us?

II. *How give to God?*

1. From principle.—2d Cor. 8:5. The first gift is self. After that everything is easy. But if self be withheld in the outset, in everything we are small and stingy, reluctant and parsimonious forevermore.

2. Cheerfully.—2d Cor. 8:3; 9:7. Not as a deep well gives to the toiler at the windlass, but as a fountain gives to the wounded hart that stands panting at its brink.

3. Liberally.—2d Cor. 8:2, 3, 7. God gives liberally. Those who are taught by Him and are seeking to be like Him will give as He does. The gift of God is eternal life through Jesus Christ our Lord. Is anything too good for Him? Would everything be too much?

4. Regularly.—1st Cor. 16:2. A long prayer said on special occasions will never develop to any extent the true spirit of prayer which is to be without ceasing. No more will a large gift, now and then, develop to any extent the true spirit of giving. God gives to us day by day and hour by hour. We should give regularly to Him.

5. Systematically.—1st Cor. 16:2. This introduces the thought of proportion as well as regularity, and leads to the question

III. *How much should we give to God?*

Answer—What He requires.

What does He require?

1. That we give at the very least one-tenth of all our income. Lev. 27:30-32; Mal. 3:10; Matt. 23:23. The tithe is the only invariable, divinely revealed and universally recognized standard of the remote past, and so far as we can see it remains the only one for the present.

2. That we give free-will offerings over and above the tithe. Deut. 16:17; 1st Cor. 16:2; 2d Cor. 8:1-7.

3. That we hold all at His disposal.—Luke 21:2-4.

That God required the above under the O. T. dispensation no one doubts. And certainly He requires no less under the N. T. dispensation with its greater privileges and richer blessings. Surely I owe God as much as Abraham did. Besides, the N. T. Scriptures leave no doubt on this subject.

IV. *How give the tithe?*

Mal. 3:10 gives the Divine answer. As a rule, it is to be brought into the Church

treasury. Let the Church have the credit, the honor of all gifts to her Lord.

It is our judgment that this whole matter of giving rests largely with the leaders of the people—the deacons, elders, pastors and teachers. Both experience and observation have taught us that wise, patient, self-sacrificing leadership will in nearly every instance bring the great body of the people up to the Divine requirement and the human need. The fact that giving is one of the largest topics of the Bible, together with the fact that it is a grace to be cultivated and developed, as prayer, faith, love, etc., emphasizes the importance of the subject and the folly and shame of those leaders who are too faint-hearted or too sanctimonious to talk about money. Money is just as essential in its place as are the Christian graces in their place, and yet many, far too many, “have allowed this instrument of God to fall out of its spiritual relation, until it has come to be kind of a side issue, a material, secular necessity for which we apologize instead of pushing it to the front as one of the great spiritual agencies of the Church of Jesus Christ.” The officers of the Church, especially the ministry, need to emphasize this subject. Nor need they hesitate to present the claims of Christ through His Church, even though it seem to be at the peril of their own personal support. Our experience has been that the leader who conscientiously

discharges his duty in this respect will not suffer at the hands of his people.

We therefore recommend:

1. That all deacons, elders, and especially pastors, earnestly, wisely, patiently and persistently urge upon those over whom the Lord hath placed them the importance of the subject of giving and the duty of giving according to the Bible standard.

2. That the officers thoroughly familiarize themselves with, and keep prominently before their people, the financial needs of the Lord’s work as carried on by our own Church, and press upon them the privilege, duty and reward of supporting the same.

3. That the Boards of the Church report to the members thereof, especially the officers, the amount of money that can be wisely used in every field under their care and base their plea for help on the same.

4. That *Synod’s Standing Committee on Systematic Beneficence* themselves contribute articles, and solicit articles from the ministry and laity of the Church, on the subject of giving, its law, methods, results in their respective localities, etc., and secure the publication of the same in the Church periodicals.

J. S. MARTIN,
S. McNAUGHER,
J. R. W. STEVENSON,
J. W. CAVAN,
Committee.

The heroic conduct of the great mass of Chinese converts when facing horrible death has disposed of the talk about “Rice Christians.” Miss Gertrude Howe says: “How often we hear foreigners in China say, ‘I never saw a Chinese Christian.’ The Boxers were able to find them, however, and hold them up as a spectacle to the world. They declared they could discover the trace of a cross upon their foreheads. But upon how many humble ones, of whom we make little note, hath our God set His mark.”—*Gospel in All Lands.*

The smallest things become great when God requires them of us; they are small only in themselves; they are always great when they are done for God.—*Fenelon.*

EDITORIAL NOTES.

—Do you read OLIVE TREES? Then speak to others about it and tell them that, for 50 cents a year, they can have a 32-page magazine, giving them items and incidents every month, with half-tone illustrations, from our own fields and from all parts of the world. Tell them that nowhere else can they get so much for so little. Address

R. M. SOMMERVILLE,
327 W. 56th St.,
New York.

—Subscribers who sent money to us at Synod will please examine the wrappers on the July number of OLIVE TREES and see whether the credit is correct. If not, write at once, that there may be no mistakes.

—On Thursday, June 4, 1902, the Synod of the Reformed Presbyterian Church closed its sessions at Syracuse, N. Y., after an unusually pleasant and profitable meeting. The Moderator, Rev. W. W. Carithers, missionary to the Indians in Oklahoma, revealed a rare combination of firmness and gentleness, impressing himself upon the Court and making possible a week of most delightful Christian fellowship. The devotional exercises, which consisted simply of singing, prayers and reading appropriate Scripture selections, were uplifting. For one-half hour each day minds and hearts were carried away from earth, and the Lord was manifestly "in the midst" to quicken and inspire for service.

Seldom has it been the good fortune of the writer to listen to declaratory reports of such uniform excellence. That on "Systematic Beneficence," prepared by Rev. J. S. Martin, of Newcastle, Pa., which will

be published in all the periodicals of the Church, deserves careful study on the part of those who do not clearly understand the theology of money and have yet to learn that only loyalty to the will of the Redeemer, combined with systematic giving, is necessary to keep the treasuries full. Along with this admirable paper should be read that on "Evangelistic Work," from the pen of Rev. W. M. George, of Brooklyn, N. Y., whose novel and impressive way of presenting the subject will challenge the attention of every reader. The report on the Sabbath question, which was discussed by the Rev. R. J. Gault, of New Alexandria, Pa., with great earnestness and force, should, with the blessing of God, lead to a more conscientious observance of the Lord's Day. But there is no need to single out papers for special commendation when all were good and will be read with profit.

Two or three hours were devoted to the mission interests of the Church. Not only were the Secretaries of the Boards heard, but many others united with them in presenting the claims of the work at home and abroad, and urging advance in every department.

The representatives of National Reform and Testimony-bearing were also able to speak of progress, and insisted on the importance of not letting slip the present opportunity to preach the mediatorial sovereignty of Jesus Christ and urge on this nation the duty of accepting Him as its Saviour and King.

Some matters came before Synod in regard to which there was a difference of opinion, but it may be asserted without fear of successful contradiction, that nothing was said to wound feeling or disturb the harmony of brotherly intercourse.

—In a paper called “Notes Anent Synod,” Rev. N. R. Johnston condemns as “sin and wholly inexcusable” the laughter that was called forth by occasional pleasantries, the bubbling up of good humor, but it would serve no purpose to publish the criticisms, however weighty in his opinion. Our sympathies, however, are largely with Mr. Johnston in what he says as to Synod adopting the recommendation of the Central Board to suspend or discontinue the Oakland Chinese Mission. If that mission “has been in successful operation since the autumn of 1875,” and “seventy-five idolators have been converted and baptized,” it does seem a pity that no one can be found to take charge of the work and look after the converts. A distinguished elder who sat near us remarked, as the vote was being taken, “I could shed tears at any proposal to close mission work once begun.” A man who has given so much time, energy and money, as Mr. Johnston has, to the evangelization of the Chinese in Oakland, has a right to be heard on this point. “Surely,” he writes, “the Board will not let things continue much longer as they now are. Jehovah-Jireh should inspire the whole Church with faith stronger than ever before.”

—Following is the schedule of Synodical appropriations for missionary purposes during the current year:

Syrian Mission	\$15,000
Mission to China.....	6,000
Domestic Mission	8,000
Southern Mission	5,000
Indian Mission	5,000
Jewish Mission	2,000
	\$41,000

This total seems large, but it can easily be raised if the Scriptural principles pointed out and enforced in the report on “Systematic Beneficence” are accepted and acted upon.

The schedule also contains the following appropriations for Reform work:

National Reform	\$5,000
Testimony-bearing	4,000
	\$9,000

A church that is under oath to “maintain the responsibility of nations to God, the rightful dominion of Jesus Christ over the commonwealth, and the obligation of nations to legislate in conformity with the written word,” will not find any difficulty in contributing the full amount for this department of its work.

Besides these appropriations, Synod asks for

Sustentation	\$7,000
Church erection	5,000
Aged ministers’ fund	1,500
Widows and orphans’ fund.....	2,000

No one who realizes that all his needs are met out of the infinite fullness of Christ will hesitate to give to these schemes, for the extension of His cause and the comfort of His little ones.

—At Synod the following contributions were handed us for the Syrian Mission:

Rev. and Mrs. J. G. Reed, Selma, Ala.	\$15.00
Rev. Isaiah Faris, Vernon, Wis.	10.00

Five dollars were also received from Mr. and Mrs. Reed for Mission to China and five for Church erection.

—In April OLIVE TREES received from Miss Mary C. Dripps, Treasurer of the L. M. Society of the Reformed Presbyterian Congregation, Staunton, Ill., \$10.60 for Tarsus Mission.

—When sending renewal to OLIVE TREES for 1902, a friend in West Hebron inclosed \$9 for Foreign Missions and \$8.50 for the Southern Mission, and these amounts have been passed on to the Treasurers.

—OLIVE TREES regrets that in the make-up of June number the following sentences were dropped out of Rev. J. W. F. Carlisle's excellent article on "The Taking of Degrees in the School of the Master." Insert them at the head of the left-hand column of page 180 and read the paper again:

"The second degree is B. S. Reader, are you a B. S. in the university of the Master? What does the title mean? Baptized with the Spirit of God and Christ Jesus, John 1:33 and Acts 1:5.

"This title is distinct from the B. A. While John 3d speaks of the necessity of the latter, it is John 7:37 that shows the blessedness of the B. S. 'If any man thirst, let him come unto Me and drink—out of his heart shall flow rivers of living water.' The overflowing life of such a scholar! Some disciples are like Hagar in the woods, they carry all their living water in a bottle filled at the spring—others are cisterns, some babbling brooks; but a B. S. disciple is like the Nile, it overflows with life for others. The Book of the Acts shows the importance of the title."

—Special attention is called to the reports of Boards and extracts from the annual statements of the missionaries, published in this number. It will be seen

that one ordained missionary is needed for Cyprus and another for Asia Minor, both inviting fields. Who will consecrate themselves to the Lord to-day for this service? The call is loud and from the Head of the Church.

—The Fleming H. Revell Co., New York, Chicago and Toronto, has sent us two volumes that will be read with great interest by all who are praying for the spread of the truth and the triumph of Christianity:

East of the Barrier; or Side Lights on the Manchuria Mission. Rev. J. Miller Graham, Missionary of the United Free Church of Scotland. Price, \$1.00, and

The Cross of Christ in Bolo Land. Rev. John Marvin Dean, formerly an Army Secretary of the International Committee of Young Men's Christian Association in the Philippine Islands. Price, \$1.00.

In these books we see the providence of the Mediator preparing the way, the power of the gospel over men through the agency of His Spirit, and a prophecy of His confessed sovereignty in fulfillment of the Covenant promise. We gladly commend them to our readers. This is the kind of literature that should be in the hands of old and young. It strengthens faith and inspires to strenuous effort.

A church in the far West owed a \$28,000 debt. A minister, taking charge, asked of it the salary of a foreign missionary; organized the women, young people, and children into foreign missionary societies; later they supported sixteen scholarships, four Bible women, four schools, and averaged \$11.50 per member a year, and 183 souls were added to them in a great revival that followed. We have the power, if we will but take possession of it, to set this country on fire for missions.—*Selected.*

The spiritual life is not knowing, not hearing, but doing. We only know so far as we can do. We learn to do so by doing. What we do truly, rightly, in the way of duty, that, and only that, we are.—*Frederick W. Robertson.*

Use what talents you possess. The work of the world is done mostly by ordinary ability, while geniuses are waiting for splendid opportunities.

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